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REVIEW OF THE  
**Memoirs of the Life of Granville Sharp.**

(CONTINUED FROM PAGE 211.—CONCLUDED.)

“In the arduous attempt” (says Mr. Hoare) “to found the Colony of Sierra Leone, if we compare the great expenses, necessarily incurred, with the slender fortune of the founder, it seems difficult to account for the means by which he was so long enabled to prosecute his benevolent enterprise.” The compensation for his services in the Ordnance office, must have been soon expended. In 1780, however, five hundred pounds were left to him by a relation; and in 1783, on the death of his beloved brother, James, he assumed the settlement of his extensive business, and while occupied with it, occasionally, for six years, received a liberal stipend for his attentions.

The funds thus realized, are thought by his biographer, to have been inadequate to the expenses of his philanthropic plans, and from this, as well as several notices in his correspondence, it is concluded, that he was not unfrequently sustained by the unostentatious charity of his friends.

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The kindness and generosity of his brothers, to which we have already alluded, is beautifully illustrated by the following extract:

"From the liberal friendship of his family he derived a further power of occasional exertions. The generous tender of a constant provision in the houses of his brothers, William and James, has before been mentioned. An annual sum was at first placed at his disposal, and to this act of kindness they soon afterwards added the refined attention of making over to him, from their own funds, a fixed sum in *capital*, instead of income, in order to preclude any feelings of conditional dependence on their bounty. This capital could be employed in aid of his plans; and there is reason to believe, from what he says of the diminution of his private fortune, that he devoted a large part of it to the exigencies of his undertaking."

At the commencement of Mr. Sharp's enterprise of African colonization, in 1787, his means were in some measure increased, by a legacy from his friend Mrs. Oglethorpe, of the manor of Fairsted, in Essex, which he was recommended to settle in his lifetime to charitable uses after his death, being expressly enjoined, however, to reserve the possession and profits of the estate to himself during his life. The income derived from this bequest, is believed to have been expended on the African settlement. "*These*," observes Mr. Hoare, "were his whole resources. Regularity, economy, and parsimonious self-denial, must have supplied the rest."

The trust confided to him by Mrs. Oglethorpe, Mr. Sharp endeavoured most sacredly to fulfil. He proposed to the Corporation of London the establishment of a general asylum for the poor, and subjoined an offer of the first reversion of the manor of Fairsted, on such conditions of the gift as he thought most conducive to his purposes, but it was not deemed prudent to incur the necessary expense, until the gift could be actually realized; and his design was defeated.

The benevolence and integrity of Mr. Sharp, brought his services into great demand, and applications were frequently made to him not only of a public, but also of a private nature. During the agitations in France, he corresponded with Brissot, Lafayette, Roland, and others, always expressing his opinions, even on the most important subjects, with that sincerity and candour for which he was so eminently distinguished.

To the immortal honour of having first, as a society, prosecuted measures for the abolition of the slave trade, the Friends are justly entitled. Before the middle of the last century they commenced

their exertions and continued them with unabated earnestness and growing influence until the formation in May, 1797, of that memorable committee, which, selecting Mr. Wilberforce as their representative and advocate in parliament, after unintermitted labours for twenty years, saw their purpose consummated in the entire prohibition of this traffic by the laws of the British empire. From the first hour of the existence of this committee, Mr. Sharp was by general sentiment regarded and addressed as chairman, but his extreme modesty induced him to decline the honour, and even when overruled by a resolution in which the office was assigned to him as "*father of the cause in England*," he still avoided the least show of pre-eminence amongst his associates.

This appointment, he was aware, devolved upon him new duties, and he cheerfully discharged them, attending regularly (when in town) every meeting, and signing as chairman the official papers of the committee, but in no one instance for twenty years could he be prevailed on to take the chair. "Conscious (says Mr. Clarkson) that he engaged in the cause of his fellow creatures, solely upon a sense of duty as a christian, he seemed to suppose, either that he had done nothing extraordinary to merit distinction, or to have been fearful lest the acceptance of it should bring a stain upon the motive, on which alone he undertook it."\*

The following correspondence farther illustrates the humility which so beautifully adorned his character.

*To Granville Sharp, Esq.*

MUNCASTER HOUSE, 18th Feb. 1791.

SIR,—A print of our most admirable and excellent friend Mr. Wilberforce, is nearly finished, from a picture he was so good as to sit for at my solicitation; and as I do not know to whom, with so much public propriety and gratification, it could possibly be dedicated, as to you, sir, and the society for the abolition of the slave trade, I beg leave to solicit your permission that it may be so. I felt it to be an attention due on my part to apply for your approbation, before I give the order for its being done.

With the fullest esteem,

MUNCASTER.

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\* Mr. Clarkson in another place observes, that he had attended above seven hundred committees and sub-committees with Mr. Sharp, and yet, though sometimes but few were present, he always seated himself at the end of the room; choosing rather to serve the glorious cause in humility, through conscience, than in the character of a distinguished individual.



*Granville Sharp in reply.*

27th August, 1791.

MY LORD,—The gentlemen of the committee concur in approving your lordship's proposal for the dedication of Mr. Wilberforce's portrait. As for myself, I have so sincere a respect for the general character and abilities of Mr. Wilberforce, that I cannot think myself worthy to be mentioned expressly by name in the dedication of his picture, but only in my office of chairman, "To the chairman and committee, &c. &c." though perhaps there would be more propriety in dedicating it merely "to the society," or perhaps "to the several societies assembled throughout the kingdom, &c. &c."

It is somewhat remarkable, that in the year 1776, (that year rendered glorious in our annals by the Declaration of American Independence,) David Hartley, (son of the eminent metaphysician) made a motion in the house of commons, the purport of which was that the slave trade was contrary to the laws of God and to the rights of man, and that through the efforts of Anthony Benezet and other Friends in our country, the year 1787, which gave origin to the committee for the abolition of the slave trade, left not a single slave in the possession of any acknowledged Quaker in America. The motion of Mr. Hartley entirely failed of support; and its memory scarcely survived, when twelve years after, the committee just mentioned applied themselves to the accomplishment of the noble object for which it was intended.

The establishment of an association to prosecute an object which had so long occupied his thought, was a joyous event to Mr. Sharp, yet the limitation of its efforts to the abolition of the slave trade, did not equal the conceptions of his ardent and comprehensive mind. He sought for the abolition of slavery throughout the world, and was reluctant to compromise it for any inferior good. During a discussion at one of the earliest meetings of the committee, "Granville (says Mr. Clarkson) "stood *singly* for including the abolition of slavery in the title of the society, and delivered his protest against the proceedings of his associates, in the energetic manner usual to him when roused on the subject with a loud voice a powerful emphasis, and both hands lifted up towards heaven." But being overruled by the judgment of others, from that hour, he aimed with his utmost ability to effect that *part* which he perceived could be undertaken with general consent. In this instance, (his biographer observes) his distinctive character



was strongly marked; "extensive in his ideas, enthusiastic in his conceptions; vehement in his efforts; temperate, prudent, earnest in his performances."

"*Melius est omnia mala pati, quam malo consentire*" was regarded by Mr. Sharp as an indispensable maxim of the English constitution, and the sentiment it contains he continued to urge upon influential minds, yet his exertions to do good were never relaxed because he could not secure its general adoption.

His labours were no longer solitary, his spirit was imbibed by thousands, and the responsibility which had been so long and so well sustained by him alone, is now shared by others equally ardent in their feelings and firm in their resolution. From the time when the committee were appointed he united his efforts as far as possible with theirs, avoiding all individual distinction, yet exhibiting his habitual industry and unabated interest.

We have formerly alluded to the intrepid and truly christian spirit, in which Mr. Sharp frequently addressed the bishops of the church of England, in behalf of the distressed Africans, and at the suggestion of the committee, he now renewed his appeals to secure their aid for the abolition of the slave trade. He wished that the English clergy should have the honor of this good work. We give the following extracts from his letters to members of the house of lords:

"As very few peers, at the present moment, make a majority in the house of lords, and as our interested opponents will probably be very assiduous in urging the attendance of the lords that are inclined to favour them, the committee think it of great importance to our cause, that the *spiritual lords* in particular, on whose humanity and religious attention to this business they place the highest confidence, should be aware that an accidental absence from a thin house may occasion the loss of this desirable bill, and therefore I humbly presume to suggest to your grace, that the bishops who may happen to be prevented from attending when it is carried into the house of lords, should be requested to leave their proxies with your grace, or with any bishop friendly to our cause, who may be able to attend its progress. This plan I have ventured to submit particularly to your grace's consideration, because no other peer can so easily or so properly promote it as yourself, if you think it right. As to myself, it is not merely the abolition of the slave trade for which I am anxiously solicitous, but also, very particularly, that this great question of humanity and justice may be principally supported and carried by a decided majority of the bishops for the honour of the church of England; because the eyes of the whole nation, including every other religious persuasion are also equally intent upon the same subject, and expect a just decision."

In his letter to the lord bishop of London, we find the following passage:

"I need not urge to your lordship the scriptural doctrine that the throne is established by righteousness, or the plain result, that no throne can be durably established without it; but I have reason to urge, (according to an ancient maxim of our constitutional law, *Ordo Episcoporum est robur reipublicæ*) that your sacred order has really more effectual power to restore and maintain that necessary *saving righteousness*, for the security and peace of your country, by firm and united remonstrances or protests, from time to time, against every infringement of the two first foundations of English law (natural and revealed religion) than any other order or human power in the kingdom; whereby is incurred, indeed (whenever such warnings are omitted) a most awful personal responsibility on your order more than on any other.

"If this truly loyal measure of protesting against the public iniquities of the state, which I earnestly recommend to those eminent persons whose sacred dignity and venerable character peculiarly qualify them for giving the most effectual warnings of God's judgments, be much longer delayed, our annual public fasts (while our most notorious national iniquities are suffered year after year to pass uncensured) must bear much too exact a resemblance to those obnoxious fasts described by the princely prophet Isaiah, as so many additional provocations to the vengeance of the Almighty! for we are expressly required even in that very remonstrance of Isaiah to "undo the heavy burdens, and to let the oppressed go free." Let us also remember the remarkable testimony of the ancient bishops of Ireland, at the council of Armagh—alas! when it was too late to avert the evil which had fallen on their nation."

In the prosecution of the enterprise of the committee, Mr. Sharp corresponded with distinguished foreigners, both in America and France, particularly with Dr. Franklin, Brissot, Larthenas, and gen. Lafayette. The last of these individuals, by his friend the Chevalier de Fernant, signified his earnest desire to establish a society in France, on the same principles with that in England, and expressed his hope that the consent of both countries might be given to the abolition of the infamous traffic. These two strangers were enrolled on the society's list of honorary and corresponding members.

It is well known that the committee for the abolition of the slave trade, after years of anxious and arduous exertion, supported by Mr. Wilberforce, and others of the most powerful statesmen of the age, accomplished their object; and when the welcome tidings were brought to Mr. Sharp, he is said to have immediately fallen on his knees in devout gratitude to his Creator. "On this record," (says Mr. Hoare,) "it is fit to add the comment of one who was

best qualified to judge of the emotions of his heart, and of the action to which it is probable that they gave birth"—"I do not doubt that he did so, but it must have been in the *deepest retirement*."

"The novel example of a man, who, combatting with unsparing severity every deviation from the established church of England, had yet refused to accept of a valuable preferment in that church; and who asserted, on all public occasions, the sovereign and indispensable authority of Christ and the scriptures, over the politics of states and princes; could not fail to co-operate powerfully with other moral causes, which at that time turned back the reflecting part of Europe from the contagion of infidelity and atheism, to the more salutary paths of religious order."

In 1780, the first *Bible Society* was formed, and was liberally supported by Mr. Sharp. But christian benevolence was not satisfied with this institution, and a proposition for the establishment of the *British and Foreign Bible Society*, was first made by a Baptist minister in 1802, and carried into effect in 1804. Mr. Sharp's name stood first on the circular address by which the meeting was convened, that laid the foundations of this illustrious institution, and over its deliberations he was unanimously called to preside. "Perhaps (says Mr. Owen) it would not have been possible to find, throughout the British dominions, a man in whom the qualities requisite for the first chairman of the British and Foreign Bible Society, were so completely united as they were in this venerable philanthropist. A churchman in faith, in charity a Universalist, he stamped upon the institution, while it was yet tender, those characters which suited its constitution and its end; and while he made it respected by the sanction of his name, he improved it by the influence of his example." With the same benevolent spirit and christian enterprise, Mr. Sharp engaged in various other charitable and religious associations. The *Society for the propagation of the gospel in foreign parts*, the *London Society for promoting christianity among the Jews*, and the *African Institution*, were all honoured by his approbation and efforts. Of the last of these institutions which has already produced important effects throughout Europe and the world, he was chosen a director, and regularly at each meeting discharged the duties of his office, even to the last but one, previous to his decease.

Thus far we have seen the extraordinary subject of these memoirs contending for political righteousness, before nobles, kings,



and nations, and by holy, faithful and unwearied exertions for the rights of man and the truth of God, writing his name immortal in the records of philanthropy and religion. We have heard this Apostle of freedom sounding his awful warnings in the ears of England, and seen her might aroused at his call, to break the shackles of an oppressed and bleeding race. Her eloquent statesmen, her sacred prelates, her venerable peers, unite to cleanse the robes of this Island Queen from the blood of Africa, and to implore the whole christian world no longer to mock the miseries of her afflicted children. To accomplish an end so momentous, we have seen him exerting all the powers of his youth, and resting not in age. For this no effort appeared too arduous, no sacrifice too great. Nothing checked him in his course: and his path, like that of the sun, was effulgent with glory.

We may now descend from the theatre of his public usefulness, and view Mr. Sharp in retired and domestic scenes. In these he peculiarly delighted, and had the duties which belonged to them, occupied exclusively his attention, they could not have been more scrupulously or faithfully performed. "We may be surprised, (says his biographer) to learn that to concerns of a domestic nature, he even allotted a preference above all other occupations and engagements." His cheerfulness was uniform and remarkable, and with the utmost facility could he lay aside the cares of life, to unite in social conversation, and even to join in the amusements of childhood. "How eagerly (says Mr Hoare) did the little females of his brothers' families, watch the opening of his study door, as the signal for their mirth and play. How gaily did the sound of his tabor and pipe set their nimble feet in motion; or his ready pencil delight them by delineations of birds, beasts and other familiar objects. Of the company of young persons in general, he was indeed peculiarly fond; and he behaved to them with a kindness, which nature had poured into his breast with an overflowing measure, and which met its full return from their cheerful and artless feelings." Nothing could exceed the fraternal tenderness and assiduity, with which his affectionate brothers and sisters found him ministering to them, when in sickness and distress, or the untiring solicitude which he evinced to promote the happiness of all his relatives and friends. Several of those most beloved were taken from him by the hand of death. He watched their decay with trembling anxiety, soothed the

pains of dissolution and wept over their remains with indescribable emotion. "Hearing of his brother William's illness, he questioned the messenger. He strove to discredit the report. It seemed that he could not bear to be convinced that his beloved brother's life was in imminent danger. He flew to visit him, but a second despatch assured him of his death. God's will, he exclaimed, be done, and shed tears copiously. A long silence ensued, till turning to his companion, he opened his bible (a Hebrew one) and translated several sentences from the Psalms suited to their distress, in language to which the solemnity of the moment gave a most impressive and affecting expression." "Throughout the whole of his severe trials, his sorrow was deep and silent, tempered with resignation, and with a perfect composure, which solaced and strengthened those who wept around him; his conversation dwelling more on the blessings which were still accorded to them, than on those which were withdrawn."

"In his brothers' families, he was an example of the most kind and considerate behaviour towards the domestics of every class, who were as assiduous and as anxious to serve him, as he was careful to avoid giving them unnecessary trouble."

In his universal benevolence, even the inferior animals were included. When a boy, he would select from among them some favourite, and secure its attachment and contribute to its happiness. He was fond of visiting the *Menagerie* in the Tower, and studied with much observation the peculiar dispositions of each animal. "Nothing (observes Mr. Hoare,) whether animate or inanimate, escaped his notice, admiration or benevolence."

In the peculiar duties of religion, he was unostentatious but truly firm, humble and reverential; morning and evening he perused the holy scriptures. He was a regular attendant upon the worship of God, and strictly observed all the ordinances of the church.

His private charity was no less remarkable than that which shone so brightly in his public deeds. "He appears never to have refused, or neglected any application made to him of a charitable nature."

His sensibility to the miseries of his fellow creatures increased with age, and during his infirm health, when he last appeared in public, the doors of his chambers were thronged with mendicants

to whose intreaties he became a prey, and for whom he deprived himself of every article by which they could be benefitted.

Mr. Sharp was in youth the intimate friend of Sir Wm. Jones. In his last interview with this eminent man, he thus addressed him: "We have talked together on many subjects; we have not yet spoken on the most material one, *our reliance on the will of our Creator for all things*. You are leaving us for India. I have drawn up a collection of prayers; suffer me to present it you, and to entreat that, when you are far removed from me you will adopt the use of it. Sir William replied, that he was highly gratified by his request, and that he was *constant in prayer*.

Mr. Sharp expired after a short but very gradual and easy decline on the sixth of July, 1813. His person is represented as of middle size, his countenance clear, his figure upright and well formed, and his manner lively, frank and unaffected. Polished, courteous and peculiarly attentive to others, on recognizing a friend, he gave himself instantly and wholly to him, and seemed to forget every subject except that suggested by the interview.

The decease of this inestimable man called forth testimonies of respect to his character from various institutions with which he was connected. It only remains for us to record the inscription (written by William Smith, esq. M. P.) on the monument erected to his memory, by the African institution, in Westminster Abbey:

SACRED TO THE MEMORY OF  
GRANVILLE SHARP,  
NINTH SON OF DR. THOMAS SHARP,  
PREBENDARY OF THE CATHEDRAL AND COLLEGIATE CHURCHES OF  
YORK, DURHAM, AND SOUTHWELL,  
AND GRANDSON OF DR. JOHN SHARP, ARCHBISHOP OF YORK.  
BORN AND EDUCATED IN THE BOSOM OF THE CHURCH OF ENGLAND,  
HE EVER CHERISHED FOR HER INSTITUTIONS THE MOST  
UNSHAKEN REGARD,  
WHILE HIS WHOLE SOUL WAS IN HARMONY WITH THE SACRED  
STRAIN,  
"GLORY TO GOD IN THE HIGHEST, ON EARTH PEACE AND GOOD  
WILL TOWARD MEN,"  
ON WHICH HIS LIFE PRESENTED ONE BEAUTIFUL COMMENT  
OF GLOWING PIETY AND UNWEARIED BENEFICENCE.



FREED BY COMPETENCY FROM THE NECESSITY, AND BY CONTENT  
FROM THE DESIRE, OF LUCRATIVE OCCUPATION,  
HE WAS INCESSANT IN HIS LABOURS TO IMPROVE THE CONDITION  
OF MANKIND,

FOUNDING PUBLIC HAPPINESS ON PUBLIC VIRTUE.

HE AIMED TO RESCUE HIS NATIVE COUNTRY FROM THE GUILT AND  
INCONSISTENCY OF EMPLOYING THE ARM OF FREEDOM TO  
RIVET THE FETTERS OF BONDAGE, AND ESTABLISHED  
FOR THE NEGRO RACE, IN THE PERSON OF SOM-  
ERSET, THE LONG-DISPUTED RIGHTS OF  
HUMAN NATURE.

HAVING IN THIS GLORIOUS CAUSE TRIUMPHED OVER THE COM-  
BINED RESISTANCE OF INTEREST, PREJUDICE, AND PRIDE,  
HE TOOK HIS POST AMONG THE FOREMOST OF THE HONORABLE BAND  
ASSOCIATED TO DELIVER AFRICA FROM THE RAPACITY OF  
EUROPE, BY THE ABOLITION OF THE SLAVE TRADE.

NOR WAS DEATH PERMITTED TO INTERRUPT HIS CAREER OF USEFUL-  
NESS, TILL HE HAD WITNESSED THAT ACT OF THE BRITISH  
PARLIAMENT BY WHICH THE ABOLITION WAS DECREED.

IN HIS PRIVATE RELATIONS HE WAS EQUALLY EXEMPLARY:  
AND HAVING EXHIBITED THROUGH LIFE A MODEL OF DISINTERESTED  
VIRTUE,

HE RESIGNED HIS PIOUS SPIRIT INTO THE HANDS OF HIS CREATOR,  
IN THE EXERCISE OF CHARITY, AND FAITH, AND HOPE,  
ON THE SIXTH DAY OF JULY, A. D. MDCCCXIII, IN THE SEVENTY  
EIGHTH YEAR OF HIS AGE.

#### READER,

IF, ON PERUSING THIS TRIBUTE TO A PRIVATE INDIVIDUAL,  
THOU SHOULDEST BE DISPOSED TO SUSPECT IT AS PARTIAL, OR  
CENSURE IT AS DIFFUSE,

KNOW THAT IT IS NOT PANEGYRIC, BUT HISTORY.

ERECTED BY THE AFRICAN INSTITUTION OF LONDON,

A. D. MDCCXVI.

## Liberia.—Fifty years hence.

## A TALE.

MR. EDITOR,

The idea of the following tale was suggested by a donation made to the American Colonization Society, and published in the last number of the Repository. "From the Winder Lodge of Freemasons, §20," was the simple notice which was given. Whether, sir, it was owing to the influence of a warm imagination, or whether it was the course of thought natural to the occasion, but my mind travelled at once into the future, and the pleasure which I derived from contemplating the results of similar donations from each lodge in America, was so great, that I endeavoured to give my visions an intelligible appearance in the following sheets.—They are at your service, sir, if you think that the interest of the great cause of Colonization, can, in the remotest manner, be forwarded by them.

October, 1826.

In a city which shall be nameless, and in a street, whose name in a nameless city it would be useless to tell, stood a large but simple building, which had long excited the curiosity of the passers by. Its purpose was indefinitely known. It was the house of assembly of an ancient and honorable society. A band, whose members called themselves brothers, met there for the purposes of benevolence: but they met in silent mystery, which, wild as had been a million suppositions, had as yet defied penetration. This mystery it was that excited the curiosity we speak of. Not contented with the benefits derived from the labours of the body, the uninitiated would willingly have torn the veil of silence and secrecy and penetrated unlawfully the *arcana*, as the savage would destroy the utility of the watch in his eagerness to examine its mechanism. The brethren sought not to make proselytes; they kept their counsel, and offered only the unobtrusive argument of their lives and manners in favour of their institution. As in all associations, there were some who disgraced the cause: but these were few; and they excited much more pain in the ranks of the order than division in the world. With such there was no communion: all ties but that of silence were dissolved, and the member, who ceased to be virtuous, forfeited the rights of brotherhood.

Such, from external appearances, was the order which held its calm and undisturbed meetings in the building in question; and report was abroad, that many a work of charity which the person benefitted deemed miraculous, was the result of its deliberations.

The lamps had long been lighted before the pile of building; the street was silent as the councils of the brotherhood; the shutting of a door, the foot-

fall of a companion, now and then were heard. The only living object in sight was a young man, who rapidly paced the steps leading to the principal entrance of the hall. From time to time he cast anxious glances at the door-way, or paused and turned his head, as if to catch the sound of approaching feet. He was a candidate for initiation. The distant bell had clanged the hour for which he had been summoned, and still none came to him. The tales which had been told him by the ignorant, of the nature of the ceremonies of the order, now crowded to his mind. Delay was creating doubt; anxiety was begetting indecision. His imagination conjured up a thousand images, and yielding to its suggestions, he had turned to leave the place, when his name was called from the door-way. He paused.—The person who spoke to him was a high minded, pious and honorable man. "Surely," said the young initiate, "*he* would not abet aught that was improper or indelicate." He turned to the summoner, and in another moment the doors of the hall closed upon them as they entered.

One who was passing before the mysterious building, as the front door slammed after the initiate and his conductor, paused, and with curious ears listened to hear if any noise from within would afford conjecture ground to build upon. Notes of a faint but holy music occasionally reached him. A tramp, as of many feet, once sounded, and he fancied that he twice or thrice heard a heavy murmur, as if the deep response of a multitude in prayer. But nothing else came on the still hour, and the passenger pursued his way, as much in doubt as ever with regard to the secrets and ceremonies of the fraternity.

The night was far advanced when the brethren separated. The ray which fell on the countenance of the initiate, as he descended the steps of the building, showed an expression far different from that of two hours since. The broad high forehead of the young man was smooth and tranquil; his deep-sunk eye glanced brightly beneath it, partly in benevolent satisfaction, partly as if in keen reflection; his lips were compressed with an air of strong and proud decision; his carriage was calm and dignified; indeed his whole appearance shewed, that whatever had been the ceremonies of the night, they contained nothing which did not tend to improve, to elevate and enlarge. A group paused for a moment around the young initiate: the discourse sunk into a whisper; again it resumed its usual tone, the wishes of the night were exchanged, and the party separated. "Pleasant dreams, my brother," said the last who left our friend. The person addressed turned and advanced with an eager step to the speaker, grasped the extended hand in both of his, gazed anxiously on him, and with deep feeling replied,—"*Yes*, I know, I feel, that we are indeed all brothers; bound by one tie; pursuing one object of benevolence; bowing before one Almighty power,—brothers in purity and in truth." A warm pressure was the only answer; each turned him towards his home; the lamps were extinguished; the key grated in the door of the building, and the street was left silent and unoccupied.

Years passed away, and he, whose entrance into the order we have just sketched, as far at least as external appearances afforded ground, became an



honor to the brotherhood. Term after term did he preside over its labors, contributing, as well by example as by precept, to its improvement and support. Never did the sublime morality of the institution find a better advocate, than the enthusiastic yet cautious master. In the lofty and figurative language of tradition he explained the principles, and enforced the ceremonies, which time, reason and religion had consecrated. When he demanded the privileges of the craft, he received them as a free born man, apart from worldly circumstances. It was incumbent on him to spread far and wide the lights of knowledge and religion, without distinction of wealth, rank or color,—to bestow the blessings of freedom on all around, as far as was consistent with the laws of his country and the rights of his countrymen;—in one word, to render mankind, as far as lay in his power, happier and better. So thought the master, and for these ends did he exert himself.

There are some characters of high enthusiasm, whose impulses are their only guides, and who are as often wrong as right. There are others again, whose natural warmth of feeling is as great, but who have made it obedient to their judgment. These last, by hard struggles, succeed in converting enthusiasm into perseverance, and are those whose flight is the highest, the steadiest, the most brilliant and the most true. Among these was the member of the order. The emancipation and removal of the black population of his country was the great object to which he turned his attention. With many this was a question of policy alone. With him philanthropy mingled largely in its consideration, and he devoted the strong powers of his mind and the energy of his character to the accomplishment of the scheme, as one forwarding the cause of humanity as well as promoting the interest of the land. When he considered the situation of the colored population of the country, enslaved by the white man on account of difference of color only, he did not, much as he lamented the state of things, cry out for freedom for the black, and his descendants, and threaten the vengeance of Heaven and of man if it were not granted. Had the master lived when the great question was agitated on the banks of the James River, "shall this cargo of blacks be landed here, and held by us as slaves?" the power of his eloquence and the weight of his virtue would have been thrown into the scale in favour of universal freedom. But this was decided before the master's time. When he mingled in the bustle of life he found the right of property settled by universal practice and sanctioned by positive laws. No particular kind of property was specified as being under the protection of government: all kinds were equally so; and the property in slaves, existing when the laws were made, was as much protected as property in the soil. He therefore viewed the subject of slavery in reference to the existing state of things, and expected its abolition from the gradual emancipation which the increasing experience and moral feeling of the community would effect.

"Shall we," the master would often ask, as he reflected on the subject of emancipation, "shall we be as one people when colored America is free? Will black and white then mix together as white now mixes with white? Impossible," was ever the answer to the self put question. "As well might

the Ethiop change his skin, or the Leopard his spot, as the descendants of the English change or overcome their feelings and prejudices on the subject: These, through the lapse of years, have become instinctive.—They circulate with our blood; and reason and philosophy might as well try, by the mere exertion of abstract thought, to heal a fester or efface a scar, as to join, in community of interest, in business, in marriage, or the equal participation of civil rights, the two classes of society.

"Can we then," he would continue, "live together in happiness as two separate and distinct bodies? No—one must always hold the ascendancy, and if the happiness of the other consists at all in independence, a different land must receive it."

This was the conclusion to which the master would always arrive, and to a distant shore, therefore did he look for the rise of a mighty empire, founded and increased by the emigrants from America. To the accomplishment of this did he direct his prayers and his energies. This did he blend with his instructions to his brethren. This did he assert to be in accordance with the principles that united them.—To the prosecution of this by the body to which he belonged, did he look with confidence; and this, when accomplished, would, he often declared, draw the blessings of millions upon the ancient institution.

"The time has been, my brothers," he once exclaimed, "when fanaticism bade valour couch its lance, and tilt for honor on the plains of Palestine. The time has been, when the brave and the noble rushed to certain death, when striving to plant their banners on the walls of Jerusalem. Yet they acquired fame and reputation; and history has tracked their wanderings to immortalize their toils. If such was the earthly reward of those who for nothing sacrificed their lives—who cursed rather than benefitted the land over which they moved;—if our banner, which was then borne by the knights of the temple of St. John, of the Sepulchre, and of Malta, was regarded with admiration, what would it not receive of gratitude and respect, when it was acknowledged in Africa as the ensign of that body, which joined heart and hand, and assisted by its energies, to effect the emancipation of a people and the founding of an empire."

The eloquence of the master was not without its effect. The brothers who listened to his words and marked the expression of his countenance, the glance of his eye, and the benevolent expansion of his brow, believed the principles which he inculcated, and gave their assistance in reducing them to practice, and the uninitiate beheld with more interest the large pile of building, when it was hinted, that the labours of the body meeting there were directed to the gradual emancipation of a large portion of the human race.

The blacks soon caught the feeling which animated the bosom of the apostle of the cause, and formed among themselves societies for the purpose of emigrating. They made weekly and monthly contributions to create a fund to bear the expenses of the emigrants to Africa. Their children even gave their petty earnings, hoping to reap the benefit thereof in one day obtaining a passage to the land of their fathers. The blacks who had hitherto

looked upon the whites without exception as their enemies, because their superiors, now selected from them the members of the mysterious fraternity. They looked with kindly eyes upon their place of meeting,—they taught themselves the emblems of the craft, they stood uncovered with silent respect as the processions of the order passed them, and gave their ardent prayers to aid the brethren in the prosecution of their plan. The person who occupied the most exalted place in the esteem of the blacks, was the benevolent and virtuous master. He pursued his way quietly but efficiently. The time which could with propriety be taken from the avocations of business and his family, he devoted to the cause of his order, and the great object of that order's labours, while, as if enticed by the charity and feeling which distinguished him, fortune seemed to become one of his domestic circle, and to smile upon the exertions of each member of the family.

Such was the person whom I have endeavoured to describe under the title of the master; such were the objects towards which he wished to turn and finally did turn the exertions of his brethren; such was the success which encouraged him to proceed.

The advocate of the cause might have been seen at daylight, one summer morning, on the quay which jutted far into the estuary forming the harbor of the city here first alluded to. The mist, undisturbed by the sun, yet floated upon the waters, and veiled all but the masts of the countless vessels which lay around. The long taper masts of ship, and brig, and schooner, looked black in the morning's twilight. The strips of pennons, weighed down by the dew, clung closely to the rigging. The hollow murmur of the rising tide was just audible beneath the master's feet, among the timbers of the quay, and not a block creaked, and not an oar rolled in the rowlock to disturb the still and solemn morning. By degrees things became more distinct: the mist began to scud before a light breeze that blew off the shore, and, as it passed away, revealed, anchored in the stream, the long, low, and peculiar schooner of the Americans, shooting its tall raking masts and thin spars upwards, and sending out its bowsprit far beyond its bows and almost parallel with the water. All was silent around the estuary long after the usual time at which the bustle of business begins, for it was a Sabbath morning; but on board the vessel in the stream every thing appeared in motion. Numerous heads were seen above the bulwarks; the buckets of the sailors engaged in washing down the deck, splashed in the water; the ropes whistled over the sheaves; the topsails were shaken out as the sun approached the horizon; the sailors sung their "yo, heave oh" around the capstan, as the anchor was tripped, ready to be weighed; the gibs rattled up their stays; every thing in fact betokened an immediate departure. In this general confusion the solitary occupant of the wharf was not observed, and for some time he waved his handkerchief in vain. At length two sailors sprang into the boat alongside, pulled to the shore, and soon after the master stood upon the deck of the schooner. As he mounted its low side, the noise on board ceased, the sailors at the capstan leaned on the bars; those aloft rested their hands upon the half united point, and beat still further on the yards. The captain received and led the master



aft, and slowly following, and forming a dense body, came a crowd of blacks whom the vessel was to convey to Africa, and who had been selected from hundreds of others, for the present opportunity. The glance of youthful feeling which had once lighted the eye of the initiate was now bright in the expression of the master's countenance, as he saw the accomplishment of his wishes in the enthusiasm of the emigrants. For each he had some kind word treasured by them long after the master was no more. To all did he represent the true nature of the land to which they were sailing. He told them that they were but the pioneers of civilization; that idleness and luxury were not to be their portion; but that toil and peril were to be expected and endured. He spoke of the earliest emigrants, of their success and happiness, the results of industry and morality. He told them that they would be among the first of the founders of a mighty and free nation, and that at some future day they would be ranked in the same scale with those who settled and peopled America. All this did he set forth, and then returned to the difficulties which they must necessarily encounter, and offered to the faint and weak-hearted a passage to the still near shore. "There still may be your country," said the energetic master, pointing to the spires and domes of the city now flashing in the sun. "The boat is ready to receive all who repent them of their choice; I still will be their friend, the brotherhood still will assist them, if at another time they should determine to emigrate. Toil will be your portion for years in Africa, but freedom will dry the sweat upon your brows. Dangers will surround you, but liberty will nerve your arm to overcome them. Death may be your portion, but the Almighty eye is over the deserts of Africa as well as over the cities of America. You are indeed few in numbers, but countless thousands will hereafter bless your memories as among the first who established the colony of Liberia. Yonder, I repeat, may still be your country. If you land there now, the pleasures and luxuries of civilized life will be around you; when the boat is again lowered, it will pull for the uncultivated shore of a distant land: a few huts will receive you, and your hard toil must support you. Are you still willing to seek this clime, to be landed on this shore?"

The master paused—the men and the women looked to each other, but spoke not; and then all gazed intently on the now illumined city. It was a moment of deep, almost awful feeling—the very sailors held their breaths—the master alone preserved his strong yet placid countenance unmoved. The doubt however, if any arose, was but for a moment; the preacher of the emigrants essayed to speak, and the eyes of all were directed towards him. A single glance satisfied him of the feeling which was strong within his congregation. "We have made our choice" he said, "we have implored the blessing of our God,—we are for Africa;" and the words, "we are for Africa," were repeated by the emigrants to a single soul. Again the master spoke to them individually; the preacher prayed during a few minutes; the sailors leaped into the boat; the master followed and every eye watched their progress to the wharf, now covered with people. Not a breath was heard on

board the schooner till he landed, and waving his hand was lost among the spectators.

All now again was bustle; the anchor came merrily up; the head of the vessel fell off from the wind; the sails filled and belled, and bending low to the tide, the *Liberia Packet* was soon lost to sight.

Having thus seen the emigrants safe on board the vessel which was to convey them to Africa; having thus tested the feeling which impelled them to leave America; and having thus satisfied himself of the spirit which pervaded them, it was to have been supposed that the master, having accomplished so large a portion of the great work, would have resigned the labouring oar into other hands, and quietly and from afar, contemplated the success of his exertions in the cause. But the spirit which moved him was not so easily to be cooled; it was kindled when he strode in doubt before the lamps of the mystic building, and it was to be extinguished only with the lamp of his existence. Sublime in themselves as were the ceremonies of his order, referring as they did to events of such remote antiquity as ever to chain the attention, he considered them valuable, principally as the vehicles of good: and on this ground did he constantly urge to his fraternity, the advantages which might be derived from a proper combination of their resources. Nor did he urge it in vain, and many a vessel, like the long low schooner we have mentioned, bore its share of the tide of emigration to Africa.

Wealth had long since blessed the persevering industry of the master, but time and death had weakened the ties which bound him to the city where he first entered into the order of brothers; and when the news of the spread of light in Africa, reached his solitary fireside, and the fond messages of those he had befriended came to him across the Atlantic, telling him of their happiness and their pride, he thought of visiting the far off country, and once more greeting the beings he had served so faithfully. Few were the relations remaining to dissuade him, and thirty years from the sailing of the *Liberia Packet*, he stood upon the same wharf, and made the same signals, at the same hour, to the schooner, which, as the one of former days, was anchored in the stream. In this, as in a former instance, a crowd of emigrants collected round the master when he reached the deck: to these again he repeated the description of the country to which they were bound, and bade the timorous and undecided to return; and again, as often times before, he found none to avail themselves of the offer.

The wind blew as fair as when the *Liberia Packet* started on her first voyage, and the city looked even brighter in the sun light. The eye of the master rested long upon the tops of two tall poplars, standing he knew, on either side of his now deserted dwelling. He caught a glimpse of the summit of the building in which he first became a member of the brotherhood. He gazed upon the wharf where he had so often stood to witness the sailing of the colonists. The vessel in the mean while went bravely on; passed the point at the entrance of the little bay, and in a few minutes an intervening head-land hid the place of his nativity from the master's view.

The voyage across the Atlantic was prosperous and short, and the evening of the twenty-seventh day, found the Packet within forty-eight hours sail of the destined port. The passengers already began to prepare for debarkation, and in joyous spirits kept a watchful eye upon that part of the horizon, in which it was expected that the land would first present itself.

But the Liberia Packet was not destined to reach her harbor as soon as the emigrants expected. During the day just mentioned, the masts of a vessel sailing nearly in a parallel direction, had been creeping above the dividing line of sea and sky, until the hulk of a clipping schooner became visible, and not long after, the two vessels ran side by side within speaking distance.

The appearance and near approach of the stranger, had hitherto excited curiosity only on board the Packet; and great therefore was the alarm of the emigrants, when the hail and reply were followed by an order to lay to, and a gun fired ahead to enforce obedience. The Packet now came into the wind, and the captain and two men leaving it, pulled for the stranger. After remaining there for a moment upon deck, they descended into the cabin. Before long they re-appeared; but it was amid strife and confusion. Swords gleamed in the evening sun, and the flash, smoke, and report of pistols, were seen and heard by the emigrants. There was a momentary silence on board the Clipper immediately after the firing of the pistols, and as the vessels had now approached very near, the loud voice of command was easily distinguished. It was obeyed by upwards of twenty men, who entering the Packet's boat and their own, pulled one for the head, and the other for the stern of their prey.

By this time the master and his companions had only too well ascertained the character of their neighbours—they were among the last of those who lingered in the slave trade, and who now made desperately the effort of the colony to suppress their traffic, wreaked their vengeance upon the unarmed Packet. Unsuspicious of the intended piracy, and without arms, the master and the emigrants made an ineffectual, though violent resistance. With the capstan-bars, oars, and billets of wood, they endeavoured to prevent the assailants from mounting the side, and for a while their desperate resistance was successful. But the pirates, again and again, repeated their efforts, and finally became masters of the deck. The blacks were driven below; but the whites were all taken on board the pirate.

As the master and his unfortunate companions stepped upon the deck, it was still wet with the blood of the captain and the boat's crew, which had accompanied him. Their own trial was equally short,—their own sentence equally violent. Few words were spoken by the captain of the pirates,—a tall handsome man in the prime of life, of powerful frame, and dark countenance,—he signed to the person who acted as his boatswain, and a plank was run out over the bulwark to the distance of eight or ten feet. There was no mistaking its purpose. The captain first looked at it, and then at his victims. "If you wish to pray," said he, addressing them, "pray quickly." Two of the sailors dropped upon their knees. The other three looked anxiously at

one another, but made no motion to follow the example of their comrades. The tallest of these last, a young man now on his first voyage, seemed the most indifferent to what was going on, and leaned against the mainmast, as if quietly expecting his fate. After waiting for a few moments, the captain sprang upon the bulwark, and holding by a shroud, signed to his executioner, the boatswain, to proceed. The sailors on their knees were roused from their devotions, and the eldest forced to mount the plank, and ordered to walk to its extremity. The unfortunate man shuddered convulsively, as he prepared to obey the command. It was a moment of awful silence, when every eye was bent upon the victim. Suddenly there was a quick step heard, and the young man from the mast was seen to spring like lightning upon the captain at the bulwark, determined to bear him with him into the deep. But a faithless footing defeated his purpose: he slipped in the blood upon the deck, and though he still sprung forward, it was too late. The captain with inconceivable quickness drew and fired his pistol, and the young sailor uttering a wild unearthly shriek, fell dead at his feet.

The crew were so astonished, that not a hand had been raised to prevent the daring attempt, and when it was disappointed, the captain coolly motioned the boatswain to proceed. The victim thus respited, was again ordered to the end of the plank: he hesitated for a moment, and then rushing with frantic violence, precipitated himself from its extremity. Once he rose to the surface, and a musket was aimed; but before it could be fired, he had disappeared forever.

The next victim was the master, who had hitherto stood silent and calm as if in deep communion with his Maker. "God's will be done," he said, as the boatswain summoned him to the plank, and with a steady step and tranquil air he stepped upon it—he walked slowly to the end, and turned to the schooner. The men astonished at his firmness, forgot their diabolical duty, and he stood for a second looking upon them before they tilted him into the ocean. As he fell, some sounds escaped his lips, some gesture was made by him. The pirate captain saw and understood them, and plunging after his victim, seized him, bore him to the surface, and grasping the oar which was immediately thrown overboard, sustained the master until both were rescued by the Clipper's boat.

The crew, as may readily be conceived, looked with astonishment at this strange scene, and muttered among themselves at its apparent folly. The tones of discontent increased, as the captain and the master once more trod the deck of the vessel, and reached the ears of the former. "Silence," he said, "make all sail for land, speak the prize to follow, and then look well to the prisoners." The sailors obeyed, and the master was conducted by his preserver into the cabin. The captain looked cautiously round the narrow births, and having satisfied himself that they were alone, he addressed the master: "You know, sir, why I saved your life;" after a moment's pause, during which time the eyes of each met in intense examination, the master bowed his head in acquiescence. "I have done my duty," continued the



pirate, "although proscribed by the body that imposed it. It is a pity, sir, that you did not recollect your rights while our vessels were yet distant, and we might have never met. All that I can do now, is to save the lives of your companions and yourself; your vessel and your negroes are the property of my crew, won in contest, and beyond the reach of my authority."

Much passed between the master and the pirate captain; but vain were all endeavours to induce the latter to release the blacks and land them in the neighbourhood of the colony. "His crew," he repeated, "had won them, and should hold them."

These were almost the last words which the master had with the pirate, who during the remainder of their voyage together, studiously avoided him. On the evening of the second day, a low strip of land was just discernible in the horizon, to which the vessels were rapidly approaching. A signal was hoisted at the peak, and some time before dawn, a boat filled with negroes, boarded the Clipper. With these the captain seemed to be well acquainted; he consulted with some of them apart, and when the conference was over, ordered the stern boat to be lowered and the master and his companions to enter it. It was manned by four sailors from the pirate, and two of the negroes attended as pilots.

No farewell passed between the captain and the master, for the former avoided witnessing the departure of the boat. "Dead men tell no tales," and similar sayings were muttered discontentedly by the crew, as their prisoners left them; but they descended unharmed into the boat, and after a long and tedious pull, and a strong buffet with the surf, found themselves at daylight, landed upon a low and sandy coast. The boat immediately pushed off, and returned to the Clipper which was standing off and on, far out at sea. It was not long before the master and his companions were discovered by the Kroomen on the look out. By these they were received and conducted on their road eastward to the colony at Liberia. Unacquainted with the language of the coast, the master could only convey his meaning by signs, and the frequent use of the name of the colony. These were all-sufficient. The difficult and dangerous journey was at last accomplished, and the sound of his native tongue again greeted the ears of the master. Village after village they passed through, peopled with the emigrants and their descendants. At the name of the white headed traveller the door was opened, and his blessing was the ample recompence for the hospitality which he received. Those who knew him not by name, looked at him with reverence as one of the mystic order that had done so much for Africa; and those who had heard of his individual labors regarded him as the father of the land.

It was in the evening of a delightful day, that the master and his companions reached the chief town of the Colony; and stood upon the summit of the point, which jutting far into the sea, forms a boundary of Cape Mount Bay. On one side was the ocean, limiting half the horizon. On the other the eye roved over a champaign and beautiful country, spotted with villages, and at this season yielding its rich produce to the labour of the harvester. At the

extremity of the road which ran inland from the cape, was to be seen Monrovia and its steeples, while the setting sun glanced occasionally on the waving folds of the flag which protected the city. The Montserado flowed at the feet of the travellers. Boats and canoes were plying in every direction, stopping at the islands, or shooting by them, and landing at the village opposite to the town. The bay was crowded with shipping from all quarters of the world. The stars of America, the mother of the Colony—The cross of England—The white of France—The flag of Greece,—all played in the light wind, equally protected by the free trade which the Colonial government had established. But the master forgot all these splendid representatives of nations, when his eye rested upon the Clipper of the pirate, lying under the high stern of an American frigate, and saw the Liberia Packet safely anchored in the inner roads. There was no mistake to his quick apprehension, and he knelt down, and under the wide dome of Nature's temple, thanked the Almighty for this signal instance of his mercy.

The travellers now turned from the ocean to the city. The tall trees of the country, here and there permitted to grow in clusters by the road side, threw their broad shadows far eastward, away from the setting sun. Neat and handsome dwellings surrounded by gardens were scattered on the ridge even to the edge of the city. The wide and pleasant streets were filled with busy and industrious inhabitants. Handsome churches marked the religious character of the Liberians. School houses, from which crowds of children were now issuing at the close of day, shewed that education was not neglected. Want was no where to be seen, but plenty and comfort appeared to reign in Liberia.

Avoiding all notice, the master quietly traversed the streets, and at last reached the centre of the city. An advancing crowd here stopped the guide, and the travellers placed themselves in a door way, with the intention of waiting until the procession causing it had passed.

Before long the notes of the leading band of music burst upon the master's ear. It was a well known tune that vibrated in the African sky. It led a long procession whose banners waved and glittered, and yet there were neither plumes, nor arms beneath them. The rich blazonry of heraldic ornament shone upon the silk. The cherubim with extended wing were there; and "Holiness unto the Lord" was inscribed in large letters under the quartered shield of the mystic brotherhood. The heart of the master beat quick as he recognized, thus far from America, the fraternity to which he belonged, and which had contributed so largely to the increase and happiness of the nation which stood around him: but time was not allowed him for reflection, and he was borne by the crowd to the spot where the procession halted. Three poles joined at the top, and suspending, by means of a pulley, a square stone, denoted the object of the meeting. The corner stone of a church was to be laid, and the first bustle and noise among the populace settled soon into a dead silence in expectation of the ceremonies.

The attending clergyman offered a prayer to Heaven, in behalf of the

congregation about to raise another temple, in which the incense of grateful hearts would be given as a sacrifice acceptable in the eyes of the Deity. He besought HIM so to bless the exertions of those sent to convert and civilize the heathen, that this should be but one among the thousand churches dedicated to His worship; until christianity, like the Indian tree, should root the extremities of its branches in the ground, from whence new trunks arising, the world should be sheltered beneath a shade from one parent stem. The clergyman had long passed the meridian of life, and in his appearance and discourse retained the simplicity of those holy men who first went to Africa to prepare the way for the returning wanderers, the descendants of the old possessors of the soil. Church after church he had seen arise in a heathen land; and the same sun, which now lent its mildest rays to be reflected from the corner stone of the sacred edifice, he had seen when the topmost leaves of the forest alone felt its influence.

The prayer being concluded, the cornucopia and the vases of wine and oil were handed to the master and wardens of the procession; and in solemn form their contents were poured out upon the stone. The appropriate and beautiful prayer of the ancient order was then repeated; "May the All Bounteous Author of Nature bless the inhabitants of this place with all the necessities, conveniences and comforts of life: assist in the erection and completion of this building: protect the workmen against every accident, and long preserve the structure from decay: and grant to us all in needed supply the corn of nourishment, the wine of refreshment, and the oil of joy—amen," and the low "so mote it be," responded from the lips of the surrounding brethren. Three heavy strokes of a hammer were heard as they descended upon the stone: the procession then formed in order, and accompanied by the crowd, left the master alone in the grey mist of evening, still bending over the foundation of the building.

The name and presence of the master was soon bruited abroad, and fain would the grateful Liberians have paid him the most exalted honors. But the time had long past when pomp and show pleased and dazzled him. Wealth he had already at his command, and the sight of the happiness of those around him was his reward for years of labour. The proud standing of the mystic brotherhood; the respect and veneration which its benevolence had secured; the gratitude expressed to him who had so toiled in the cause, were more valuable in the master's eye, than princely honors or boundless wealth.

Long as the master remained at Liberia, his dwelling was thronged with its inhabitants—those whose embarkation for Africa he had immediately superintended, and those who knew him only by his wide spread reputation. Parents brought their children that they might gaze on and remember the venerable visitor. Strangers from distant lands, whose vessels lay in the harbor came to see him as one of a superior race. The brethren rejoiced with him within the precincts of their mystic halls, and dedicated their lodges

to his worth ; and when at last, he returned to lay his bones in death by his fathers' side, he bore with him the blessings of a nation which his benevolence had assisted in creating.

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### Virginia Petition.

We insert the following interesting document at the request of a distinguished gentleman of Virginia:

*Extracts from the minutes of the house of Burgesses in Virginia, Wednesday, April 1st, 1772.*

MOST GRACIOUS SOVEREIGN,

We, your majesty's dutiful and loyal subjects, the Burgesses of Virginia, now met in general assembly, beg leave with all humility to approach your royal presence.

The many instances of your majesty's benevolent intentions and most gracious disposition to promote the prosperity and happiness of your subjects in the Colonies, encourage us to look up to the throne, and implore your majesty's paternal assistance in averting a calamity of a most alarming nature.

The importation of slaves into the Colonies from the coast of Africa, hath long been considered as a trade of *great inhumanity* ; and under its encouragement, we have too much reason to fear, will *endanger the very existence of your majesty's American dominions*.

We are sensible that some of your majesty's subjects in Great Britain, may reap emolument from this sort of traffick; but when we consider that it *greatly retards the settlement of the Colonies with more white inhabitants*, and may in time *have the most destructive influence*, we presume to hope that the interest of a few will be disregarded, when placed in competition with the security and happiness of such numbers of your majesty's dutiful and loyal subjects.

Deeply impressed with these sentiments, we most humbly beseech your majesty to remove all those restraints on your majesty's governors of this Colony, which inhibit their assenting to such laws as might check so very pernicious a commerce.

Your Majesty's ancient Colony and dominion of Virginia hath, at all times, and upon every occasion, been entirely devoted to your majesty's sacred person and government ; and we cannot forego this opportunity of renewing those assurances of the truest loyalty and warmest affection, which we have so often, with the greatest sincerity, given to the best of kings, whose wisdom and goodness we esteem the surest pledge of the happiness of all his people.

Resolved, *nemine contradicente*, that the house doth agree with the committee in the said address to be presented to his majesty.

Resolved, that an address be presented to his excellency the governor, to desire that he will be pleased to transmit the address to his majesty, and to support it in such manner, as he shall think most likely to promote the desirable end proposed.



**Anthony Benezet.**

This disinterested and unwearied labourer in the cause of the distressed, having ascertained that the slave trade was reviving in consequence of the conclusion of the American war, addressed the following beautiful and pathetic letter to Charlotte, queen of Great Britain:

"Impressed with a sense of religious duty, and encouraged by the opinion generally entertained of thy benevolent disposition to succour the distressed, I take the liberty, very respectfully, to offer to thy perusal some tracts, which I believe faithfully describe the suffering condition of many hundred thousands of our fellow-creatures of the African race, great numbers of whom, rent from every tender connexion in life, are annually taken from their native land, to endure, in the American islands and plantations, a most rigorous and cruel slavery; whereby many, very many of them, are brought to a melancholy and untimely end.

"When it is considered that the inhabitants of Great Britain, who are themselves so eminently blessed in the enjoyment of religious and civil liberty, have long been, and yet are, very deeply concerned in this flagrant violation of the common rights of mankind, and that even its national authority is exerted in support of the African Slave-trade, there is much reason to apprehend, that this has been, and, as long as the evil exists, will continue to be, an occasion of drawing down the Divine displeasure on the nation and its dependencies. May these considerations induce thee to interpose thy kind endeavours in behalf of this greatly injured people, whose abject situation gives them an additional claim to the pity and assistance of the generous mind, inasmuch as they are altogether deprived of the means of soliciting effectual relief for themselves; that so thou mayest not only be a blessed instrument in the hand of him 'by whom kings reign and princes decree justice,' to avert the awful judgments by which the empire has already been so remarkably shaken, but that the blessings of thousands ready to perish may come upon thee, at a time when the superior advantages attendant on thy situation in this world will no longer be of any avail to thy consolation and support.

"To the tracts on this subject to which I have thus ventured to crave thy particular attention, I have added some which at different times I have believed it my duty to publish,\* and which, I trust, will afford thee some satisfaction, their design being for the furtherance of that universal peace and goodwill amongst men, which the gospel was intended to introduce.

"I hope thou wilt kindly excuse the freedom used on this occasion by an ancient man, whose mind, for more than forty years past, has been much separated from the common intercourse of the world, and long painfully ex-

\*These related to the principles of the religious society of the Quakers.

exercised in the consideration of the miseries under which so large a part of mankind, equally with us the objects of redeeming love, are suffering the most unjust and grievous oppression, and who sincerely desires thy temporal and eternal felicity, and that of thy royal consort.

ANTHONY BENEZET."

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## The Colonization Scheme.

Extracts from a letter from William H. Fitzhugh, Esq. of Virginia, to a gentleman of New-York, dated

*"Ravensworth, Aug. 11th, 1826.*

"Our design was, by providing an asylum on the coast of Africa, and furnishing the necessary facilities for removal to the people of colour, to induce the voluntary emigration of that portion of them already free, and to throw open to individuals and the states a wider door for voluntary and legal emancipation. The operation, we were aware, must be—and, for the interests of our country, ought to be gradual. But we entertained a hope, founded on our knowledge of the interests as well as the feelings of the South, that this operation, properly conducted, would, *in the end*, remove from our country every vestige of domestic slavery, without a single violation of individual wishes or individual rights.

"The whole work we propose to leave to the authorities of our country; and we hope, by a combined and harmonious operation of the state and federal governments, to concentrate for its accomplishment all the powers and resources of the nation. And will it be denied that these powers and resources are fully adequate to the undertaking?

"The annual increase of the coloured population of the country does not exceed 40,000; so that the annual removal of 50,000 would not only prevent the increase, but would, in the course of a very few years, leave not a vestige of the population in question. Indeed, the annual removal of a much smaller number would answer every purpose; for, as the emigrants would, in the nature of things, consist of the younger, and healthier, and more productive classes, it is obvious that the rate of increase of those remaining behind would be very much diminished. I have no doubt, indeed, that the most economical mode of effecting the object in contemplation would be to apply the means to be used, as far as possible, to encouraging the emigration of those but lately married.

"Nor is there any ground for alarm on the score of expense. Even in the mode in which the Colonization Society is compelled to conduct its movements, the cost of transporting 50,000 individuals could be only \$1,000,000; and there can be no doubt that, under the auspices of the government, and

in a regular commercial interchange with Africa, a system might be devised in which this item of expenditure might be reduced to almost nothing.

"But suppose the expense to be \$1,000,000, or, if you please, \$2,000,000, would it either exceed the means of the government, or be disproportioned to the object to be accomplished? We gather from sundry speeches during the last session of Congress, that the government will, in the course of a few years, have at its disposal an annual surplus of \$15,000,000. A fair proportion of this will be applied, I trust, to the internal improvement of the country. And education, too, will very probably (and certainly very properly) command its share. But, after providing most amply for these two important interests, would not enough, and more than enough, be left to cover every expenditure that the most zealous advocate for colonizing the people of colour would ask at the hands of the general government? And can any object be presented more national in its character, or more intimately connected with "the common defence and general welfare of our country," than the removal of the population in question?

"But a question, as important as it is delicate, presents itself, in relation to the powers of the general government. And deep and sincere as is the interest I have ever felt on this subject—great and unlimited as are the personal sacrifices I am willing to make in relation to it—I feel no hesitation in saying, that, rather than see the general government transcend its authority, rather than see it go a single inch beyond the powers with which it is invested, I would abandon the whole scheme, and rest contented in the wretched condition in which I find my country involved.—But on this subject I have no apprehensions. The Colonization Society has distinctly designated the extent to which it seeks the interposition of the government of the country. It asks only the provisions of a place and a government for the reception and protection of such persons of colour as are already free, *and such others as the humanity of individuals, and the laws of the different states, may hereafter liberate*—the necessary encouragement to, and the necessary facilities for emigration—and as occasion may require it, *pecuniary aids to the states, for effecting, in such modes as they may choose, the extinction of slavery within their respective limits.* Such, and such only, is the interference asked. Nor have I ever met with an individual of respectable standing who wished for more; or who claimed for the government an authority to destroy, or in any manner to weaken rights recognised and sanctioned by the constitution of the country.

"Is there any thing, then, in the proposed co-operation of the national government, conflicting in the smallest degree with the principles of the constitution? If there could be any doubt whether a government, invested with all the powers of war and peace, and specially authorized to make treaties, could acquire foreign territory, it must have been removed in relation to our own, by the undisputed purchase of Louisiana and Florida. These acquisitions were made by the treaty-making power, and with the money of the nation, on the ground that they would "insure the internal tranquillity, and promote the common defence and the general welfare of the country. And



I take it for granted, that where the same objects shall require the acquisition of other territories, whether on the coast of Africa or of America, it may be effected under the same authority and by the same means; and the territory being procured, the most sceptical will not pretend to doubt the right of congress "to provide," in the language of the constitution, "the needful rules and regulations" for its government and protection.

"But, whence, it may be asked, is derived the proposed authority 'to afford encouragement to, and facilities for, emigration,' and 'pecuniary aids to the states for effecting the extinction of slavery within their respective limits?' From the very same source, I answer, whence springs the whole power of appropriation; from the authority 'to lay and collect taxes, duties, imposts, to pay the debts and provide for the common defence and general welfare of the country,' and an authority, evidently imposing no other limitation on the power of appropriation, than that it be applied exclusively to promoting the general interests of the nation; and it accordingly may be, and under every administration has been, used in aiding the accomplishment of objects not within the reach of the other specified powers of the government. It is on this principle, that large sums have been voted at different times, for making roads and canals, for ameliorating the condition of the Indians, for giving relief to the inhabitants of Caraccas, for restoring captured Africans to their homes, for suppressing the slave trade, and, above all, for evincing the nation's gratitude to Gen. Lafayette: none of these different acts can be brought within the enumerated powers of the government. And if its revenue is to be expended only in sustaining these powers, not only must the acts in question, but a very large proportion of the numerous acts on our statute book, involving expenditure, be pronounced violations of the constitutional charter.

"Nor is this all. Under every other construction than that for which I contend, the people will have effectually defeated, by an injudicious distribution of their powers and resources, their own prosperity; for, having giving to the general government the *exclusive* power of raising revenue from commerce, while to the states they have reserved many of the most important powers of government, they will have given to the one, abundant resources, which cannot be used for want of objects on which to expend them; and to the other, important powers, which cannot be exercised for want of revenue to sustain them: and the only possible mode of avoiding this difficulty will be to give the appropriating clause of the constitution the construction warranted by its terms,—a construction authorizing its application to every measure of general interest, whether it be to the education of the people, the improvement of the country, or the removal of an injurious population from our shores."



**Description of Bornou.**

*From Denham and Clapperton's Narrative.*

Bornou, a kingdom of Central Africa, is comprehended, in its present state, between the 15th and 10th parallel northern latitude, and the 12th and 18th of east longitude. It is bounded on the north by part of Kanem, and the desert; on the east, by the Lake Tchad, which covers several thousand miles of country, and contains many inhabited islands; on the southeast by the kingdom of Loggun and the river Shary, which divides Bornou from the kingdom of Begharmi, and loses itself in the waters of the Tchad; on the south by Mandara, an independent kingdom, situated at the foot of an extensive range of primitive mountains; and on the west by Soudan. The heat is excessive, but not uniform; from March to the end of June being the period when the sun has most power. At this season, about two hours after noon, the thermometer will rise sometimes to 105 and 107; and suffocating and scorching winds from the south and south-east prevail. The nights are dreadfully oppressive; the thermometer not falling much below 100°, until a few hours before day-light; when 86 or 88 denote comparative freshness. Towards the middle of May, Bornou is visited by violent tempests of thunder, lightning and rain. Yet in such a dry state is the earth at this time, and so quickly is the water absorbed, that the inhabitants scarcely feel the inconvenience of the season. Considerable damage is done to the cattle and the people by the lightning. They now prepare the ground for their corn; and it is all in the earth before the end of June, when the lakes and rivers begin to overflow; and from the extreme flatness of the country, tracks of many miles are quickly converted into large lakes of water. Nearly constant rains now deluge the land, with cloudy, damp, sultry weather. The winds are hot and violent, and generally from the east and south.

In October the winter season commences; the rains are less frequent, and the harvest near the towns is got in; the air is milder and more fresh, the weather serene: breezes blow from the north-west, and with a clearer atmosphere. Towards December, and in the beginning of January, Bornou is colder than from its situation might be expected. The thermometer will, at no part of the day, mount higher than 74 or 75; and in the morning descends to 58 and 60.

It is these cold fresh winds from the north and north-west that restore health and strength to the inhabitants, who suffer during the damp weather from dreadful attacks of fever and ague, which carry off great numbers every year. The inhabitants are numerous; the principal towns or cities are thirteen. Ten different languages, or dialects of the same language, are spoken in the empire. The Shouaas have brought with them the Arabic, which they speak nearly pure. They are divided into tribes and bear still the names of some of the most formidable of the Bedouin hordes of Egypt. They are a deceitful, arrogant and cunning race; great charm writers; and by pretending to a natural gift of prophecy, they find an easy entrance into the houses of the black inhabitants of the towns, where their pilfering propensities often show themselves. The strong resemblance they bear, both in features and habits, to some of our gipsy tribes, is particularly striking. It is said that Bornou can muster 15,000 Shouaas in the field, mounted. They are the greatest breeders of cattle in the country, and annually supply Soudan with from two to three thousand horses. The Bornou people or Kanowry, as they are called, have large unmeaning faces, with fat negro noses, and mouths of great dimensions, with good teeth, and high foreheads. They are peaceable, quiet and civil: they salute each other with courteousness and warmth; and there is a remarkable good-natured heaviness about them which is interesting. They are no warriors, but revengeful; and the best of them given to commit petty larcenies, on every opportunity that offers. They are extremely timid; so much so, that on an Arab once speaking harshly to one of them, he came the next day to ask if he wished to kill him.

As their country produces little beside grain, mostly from a want of industry in the people, so are they nearly without foreign trade.

In their manner of living, they are simple in the extreme. Flour made into a paste, sweetened with honey, and fat poured over it, is a dish for a sultan. The use of bread is not known; therefore but little wheat is grown. Indeed it is found only in the houses of the great. Barley is also scarce; a little is sown between the wheat, and is used, when bruised, to take off the brackish taste of the water.

The grain most in use amongst the people of all classes, and

upon which also animals are fed, is a species of millet called *gussub*. This grain is produced in great quantities, and with scarcely any trouble. The poorer people will eat it raw or parched in the sun, and be satisfied without any other nourishment for several days together. Bruised and steeped in water, it forms the travelling stock of all pilgrims and soldiers. When cleared of the husk, pounded, and made into a light paste, in which a little *meloheia* (the *oboo ochra* of Guinea) and melted fat is mixed, it forms a favourite dish, and is called *kaddell*. *Kasheia* is the seed of a grass, which grows wild and in abundance near the water. It is parched in the sun, broken, and cleared of the husk. When boiled it is eaten as rice, or made into flour; but this is a luxury.

Four kinds of beans are raised in great quantities, called *mussagua*, *marya*, *kleemy* and *kinmay*, all known by the name of *gafooly*, and are eaten by the slaves, and poorer people. A paste made from these and fish, was the only eatable we could find in the towns near the river. Salt they scarcely knew the use of. Rice might have been cultivated in Bornou, before it became the scene of such constant warfare as has for the last fifteen years defaced the country. It is now brought from Soudan, in the neighbourhood of Maffatai: in Bornou, it is scarce, and of an inferior quality. Indian corn, cotton and indigo are the most valuable productions of the soil. The two latter grow wild, close to the Tchad and overflowed grounds. The senna plant is also found wild, and in abundance. The indigo is of a superior quality, and forms a dye which is used in colouring the *tobe* (the only dress the people wear) dark blue, which probably is not excelled in quality in any part of the world. The only implement of husbandry they possess is an ill-shaped hoe, made from the iron found in the Mandara mountains; and the labours of their wretched agriculture devolve, almost entirely, on women. Most of their grain is reaped within two or three months of its being scattered on the earth (for it can scarcely be called sowing;) and probably there is no spot of land between the tropics, not absolutely desert, so destitute of either fruit or vegetable as the kingdom of Bornou. Mangoes are only found growing in the neighbourhood of Mandara and to the west; and with the exception of two or three lemon, or rather lime trees, and as many fig trees, in the garden of the sheikh at Kouka, raised on a spot of ground watched by himself, the care

and culture of which give employment to about fifty negroes, not a fruit of any description can be found in the whole kingdom. Date trees there are none south of Woodie, four days north of Kouka, where they are sickly, and produce but an indifferent fruit. Onions are to be procured near the great towns only, but no other vegetable. The people indeed have nothing beyond the bare necessities of life; and are rich only in slaves, bullocks, and horses. Their dress consists of one, two, or three tobes, or large shirts, according to the means of the wearer: a cap of dark blue is worn on the head by persons of rank. Others, indeed generally all, go bare-headed; the head being kept constantly free from hair, as well as every other part of the body. They carry an immense club, three or four feet in length, with a round head to it, which they put to the ground at every step, and walk with great solemnity, followed by two or three slaves: they have what we should call a rolling gait. Red caps are brought by the Tripoli and Mesurata merchants; but are only purchased by sultans and their immediate attendants. They are Musselmans, and very particular in performing their prayers and ablutions five times a day. They are less tolerant than the Arabs; and I have known a Bornouse refuse to eat with an Arab, because he had not *sully'd* (washed and prayed) at the preceding appointed hour.

*(To be Continued.)*

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### **Greensborough, N. C. Auxiliary Society.**

At an annual meeting of the Greensborough Auxiliary Society for the colonization of the free People of Color in the United States, held in Guilford county, North Carolina, on the 2d inst. it was:

Resolved, by the Society, to refer to the Board of Managers the subject of drafting a memorial or petition to our General Assembly, to request the general government to employ a part of the navy of the United States in aiding and assisting the American Colonization Society to remove the free People of Color to its colony in Africa; and that they report the same to the next meeting.